THE GUILTLESS CRIES AND WARNINGS of the INNOCENT:

AGAINST

INJUSTICE, OPPRESSION, CRUELTY; False-Swearers, Envious Men, and such like *Witnesses*, arisen up against A PLAIN MAN.

OR,

A Living and True WITNESSE condemned, through want of found (yet through Unjuſt) Judgment. together with the unequall and unreaſonable Proceedings of HUMPHRY WILDEY, Mayor; and EDWARD SOLLEY, and ROBERT SOLLERS, Aldermen, and Juſtices of the CITY WORCESTER, as may plainly appear by what followeth: beſides the unjuſt Sufferings of the GUILTLESSE.

From whom a clear, true Sound, and many certain Warnings, and wholeſome Exhortations, have been, (as a Trumpet) ſounded forth, and directed to the ears and hearts of thy chief Magiſtrates and Rulers, O CITY: together with the multitude of the Inhabitants within thy bowells, fenced Walls, ſtrong Holds, Borders, and Territories, O wicked CITY.

From the Hand, Mouth, and very Heart of a true FRIEND, and not an Enemy to the Perſon, or well-being of any Man, Woman, or Childe, within thee, O CITY, or upon the Face of the Earth, throughout the whole Creation of God, or of that which lieth under the cruel Bondage of Death and Corruption, for which I ſuffer, and labour, and travail, with, and among many Brethren, for its perfect Freedome, and Reſtauration, into the glorious Liberty of the Sons of God (as in the beginning) whoſe Servant, Witneſſe, and Priſoner for the Elects ſake, I am,

Called by men DANIEL BAKER, by Scorners, A Quaker.

To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the Truth. Every one that is of the Truth heareth my voice, ſaith Jeſus, John 18.37.

As a Sheep before her Shearers is dumb, ſo he openeth not his mouth. (i. he was taken from priſon, and from Judgment. And who ſhall declare his Generation? Iſaiah 53. Ver. 7, 8.

Printed for *R. Wilſon*, at the *black-ſpread-Eagle* in *Martins*, 1660.

A COPIE of what was delivered to the Major of the CITY of *Worcester*, for Him and the *Aldermen*, to read.

Friends,

IS it not the Honour of a Good Magistrate, wisely, with a Good Understanding, to make diligent Inquiry, and search into the Nature and Ground of a Matter, or Controversie between a Man and his Neighbour, that so True and Sound Judgment may be ministred without Respect of Persons, and that the Cause of the Poor may be heard, as well as the Rich; and so Judgment, or Sentence to be passed according to Equity, and Mercy, that the Sword may be laid in its due Place, (even upon the Head of the Transgressor) lest the Guiltless, (whom God will Justifie) be smitten, and Equity, Sound Judgment, and Good Lawes be perverted to a wrong end, which will draw down Vengeance, a Curse, and wrath from the Lord God of Judgment, and not Blessing.

Hearken ye Rulers, and consider your Proceedings past against me, and let the Light of Jesus in your Consciences, give Sentence, and answer me, whether ye did not respect persons in judgment, (which you ought not) when as ye compelled me to stand bare headed at the Bar, and my Accuser John VVinnington *sate upon the Bench, beside some of your Rulers? And, Whether you did well, after* John VVinninton *had spake forth the Words of his False Testimony the first time, and varied in his Second Speech, contrary to his first, which I immediately shewed you, but ye did not heed it, but suffered, or caused a Pen, Ink, and Paper to be given to the False Witness, to write down what he pleased, as he sate by one of you upon the Bench: And, if ye remember, I questioned, Whether it were according to the Law of the Nation, what ye suffered him to do then, the matter being so weighty, as I laid it before you, saying, For ought I know, my Life lay as it were at the stake?*

And, Is this a Shame, or an Honour to you Rulers? Consider

of

of it: And I cry even unto You, Repent while Ye have a Day, and quit Your Selves like Men of Truth, fearing God, to clear the Guiltleſſe, and Your Selves alſo, while ye have time, and it is in your power: But this I tell you in plainneſſe, That if Deliverance come ſome other way, the Weight of Falſe Judgment and Guilt will lie heavy upon your Conſciences, before the Lord God in his Day, and of your Account.

Conſider, I ſay, whether ye have done well, or whether ye have not had reſpect of Perſons, in Judgment, and condemned the Guiltleſſe, when Ye had an Opportunity put into Your hands, to do Juſtice, and Judgment, which I expected from You: But Behold Oppreſſion, and the Needy is turned aſide from Judgment: And, Is it not Joy to the Juſt to do Judgment? but Deſtruction ſhall be to the Workers of Iniquity, ſaith Wiſedome; and Wo unto them that ſeek deep to hide their Counſell from the Lord, whoſe Works are in the dark, and they ſay, Who ſeeth us? Surely, Your turning of things upſide down, ſhall be eſteemed as the Potters Clay, See Iaiah 29. 15,16.

Worceſter Priſon, this 8th Month,
the 24th Day, 1660.

From the hand of a Lover
of the whole Creation of God,
whoſe Priſoner I am, *D. B.*

Hearken, You that are called Chriſtians, and profeſſe the Scripture your Rule, and *Pauls* words, that read this; *Fœlix* (whom ſome call a Heathen) was ſo noble to *Paul*) when he was a Priſoner, commanded to let him have Liberty, and that none of his acquaintance ſhould be forbidden to miniſter, or come unto him. Now, If any be ready to ſay to me, Thy Caſe is not *Pauls*. My Anſwer is, *Paul* was innocent of the things he was falſly accuſed of; and ſo am I, God is my Witneſſe, whether Men believe or not; and, Let ſuch, called Chriſtian Governours take heed, leſt thoſe called Heathen Rulers ariſe up in Judgment, againſt them, and condemn them.

The Sheriffe *had a* Coppie *of this.*

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The SHERIFF ſent ſundry times ſince, to order that I may have more Liberty, as to let Friends come to me, the City Hall being as it were under my Priſon-Chamber, I having ſometime Liberty to go down; and once, when the Juſtices were preſent upon the Bench, I ſpake theſe words to them, and ſaid, Bleſſed ſhall they be that without Reſpect of Perſons do Juſtice, and Judgment, but Eternall Wo from the Living God will be on them that do it not; and they ſhut me up more cloſe.

To the *Major*, and for the *Aldermen* to read alſo.

Friend,

TAke heed (as thou wilt anſwer before the Throne of the Majeſty on High, even the Lord God of Judgment, who from Generation to Generation did and doth, and yet will plead the Cauſe of the Guiltleſſe, whether men do it or not) that thou yet purſue not Evil to thine own Deſtruction, in conſenting to, or joyning with any in Teſtimony, or Judgment, againſt the Innocent, leſt the weight of innocent Blood lye heavy upon thy Conſcience: The Living God, (behold I teſtifie) hath an Eternall Witneſſe, that is true, in thy Conſcience; And in love, (whether thou hear or forbear) I warn thee alſo, that thou take heed of juſtifying any thing, or Witneſſe, or Teſtimony, which the Everlaſting Witneſſe, (the Light of Jeſus) in thee condemns; or, on the contrary, that thou perſiſt not to condemn any thing which the Pure and True Witneſſe of the God of Truth in thee juſtifyeth: For he was a wiſe Man, that ſaid by the Spirit of the Lord, *He that condemneth the Juſt, and juſtifieth the Wicked, even They both are an Abomination to the Lord.*

And, O Ye Rulers, wiſely conſider, whether you are ſo, or a praiſe to the Lord, who is our All, God, bleſſed for ever. I commend my Teſtimony freely to the witneſſe of God in Your conſciences, to be anſwered in the Day of God, whether you now hear or forbear: Know Ye, that I am a Servant of the Living God, and a Friend, and not an Enemy to any one mans Perſon, upon the Face of the whole Earth, therefore not an enemy to the

King God is my Witnes, that I am a Friend also to sound Justice, and Judgment, Good Magistrates, Good Government, Good Lawes, and am subject to every Ordinance of Man for the Lords sake, called of men, (who am clear of Your Guilt, and False Accusations, and Swearings.)

DANIEL BAKER,
by Scorners *called* QUAKER.

Worcester Prison,
This 12d of the 8th Month,
1660.

From the Lords Prisoner for the Testimony of Truth.

D. B.

To the MAYOR of the CITY. &c.

Friend,

FOr so much that thou art chosen and called MAYOR, or Chief Magistratte of the CITY, bear with me a little, and suffer the eye and ear of a good and perfect understanding (in the Spirit of Meekness, as a Man of Truth) to be opened in thee, that from henceforth, if haply the Almighty God (in whose hand thy breath is) lengthen the Dayes of this Life, to the end thou mayst glorifie, fear, and honour him only, that thou also mayst be honoured with the true honour, which comes from him who is the Eternal Fountain of Life; for which end Life and Breath is freely given to all men; and not that any man, or any in the Authority of God, (especially of them called Christian Magistrates) should dishonour him, or turn aside the needy from (or have respect of Persons in) Judgment, or condemn the Just, and justifie the Wicked, or hearken to Lies; neither to let a False Witnesse go unpunished; or to do, speak, or act, or consent to any of these, or such like Abominations. And Friend, let me ask thee again, Was not he a wise Man, that spake by the

Spirit

Spirit of the Lord in his Wisdom, saying, *He that Condemneth the Just, and he that Justifieth the Wicked, even they both are an Abomination to the Lord?* (Mark that) who is my Witness, that I am as Innocent, and as clear (whether thou canst beleeve me or nay) even as a suckling Child.

Now in the fear and dread of the living God (who is higher than the highest) Consider whether thou, O man, and them that sate on the Judgment Seat by thee, have been a praise to God, to good, just, reasonable men; or not a good savour in your Proceedings: And concerning the matters falsly Charged against me, which as yet you have not Condemned, and the very Truth and Reason is through neglect, or for want of making diligent Inquiry and Search into the Nature and Ground of the matter, as it becomes men of Truth so to do; but on the contrary, have you not Justified evil envious men, that fear not the true God, by casting my Body into Prison, and, as it were, gladly receiving false Testimonies from false Swearers and ungodlike men, as it were in the dark, and behind my back also? and this was not right, when as the Accusers, and the Accused, men of Truth, would have caused to appear face to face; and some called Heathen Rulers, stand Justified before the Lord, and in the light of good men, in such matters; But behold how you have erred in this matter, and Lo its not hid from the God of Heaven, who will certainly bring you to Judgment, and plead the Cause of the Guiltless, and not Condemned; although ye do, and yet may (through evil counsel, prejudice or enmity, which proceeds not from the Spirit of Life of Innocency) make light of, and condemne it.

Wherefore I yet Cry to you, Repent, and suffer Gods faithful and true Witnesse, even the Light of the Lord Jesus, in every of your Consciences, to arise and answer me; for to that only can I freely commend my Testimony, because even in that, true and sound Judgment is placed: And, O ye Rulers, how well would it be with you, were ye in all things subject to, and freely guided by it; even in you, and in all men its to have its Authority and Preheminence, to Guide, Order, Direct and Teach them in all true, sound, right, wholsome words, wayes and actions. For according to its Testimony in every man (Male or Female)

which is, was, and for ever will be the same (to wit Truth) so shall every mans Words, Thoughts, Wayes and Actions be Tryed and Judged, Justified or Condemned, according to the Nature, End and Ground of all the Deeds done in the Body (of Male or Female) for this is the everlasting Truth, from which I speak.

And its an undeniable saying (to wit) That evil is joyned to within, before it come forth either into Word or Action: Wherefore I Cry in the dread of the living God, Let all be warned to cleave to the Good, and eschew, or abstain from the Evil in its first appearance; for certainly, so shall be the reward of every man (Male or Female) And this is not contrary, but according to the true and faithful sayings of Jesus, and the holy Scriptures of Truth, *And lo, every Tongue shall confess to the Equity and Justice of the Pure God (who is Light) and to the Spiritual and Eternal Light of the Lord Jesus, the faithful and true Witness, Gods Righteousness that Justifieth not, but Condemneth the sin where it is joyned to, or conceived (to wit) in the flesh, where the Prince of Darkness of the power of the Air hath his Seat or Throne; but the Light of the Lord Jesus reveals or makes him manifest, and comes to Dis-throne, Overturn, and Destroy both him (to wit) the Devil and his works in man.* And behold, these are the true and faithful sayings of the living God, Whether you, O you Rulers, or any to whom this shall come, can receive or beleeve them or not, or hear or forbear; Lo, its love to the Meek, Innocent Spirit, yet Oppressed and Imprisoned, even in you, of which this Body, in which I am, is a true figure, if ye can read with a good and noble Understanding, and beleeve in the Truth, which yet lieth hid in you, and if you have Ears to hear, you may hear the Cry of the Poor and Needy, the Prisoner of Hope, the Oppressed within and without you, whose Cause is but one, which the God of Heaven will certainly Plead, whether the lofty Oppressors hear, or forbear.

And *Friend*, Behold I yet call unto thee, to hear me patiently, who have had Four or Five false Witnesses arose up against me, and have laid things to my Charge, which was not in my heart (concerning which I am as a Babe) And I know thou, O man,

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and you, before whom I did appear the 20th Day of the 8th Month, are not altogether Ignorant of it, that its even so: And lo, I say again, They have Sworn, and laid such things to my Charge, which I knew not; neither came such sayings into my heart (or mind) from which I speak the Truth, even from my very heart (the most true living God, who searcheth it, is my witness) before you Rulers.

And if so, thou, O man, hadst been faithful to the Light, or true Testimony of God in thy Conscience, it would not have suffered thee to have Condemned, or at least to have Consented to the thing in condemning the Guiltless, of which thou art found truly guilty of, and others with thee, before the Lord of Heaven, although ye may seem to hide it, as it may be, before men; yet verily the most secret works of Darkness cannot be hid from the Eternal Eye that beholds all the secret Actions of the ungodlike men, that cannot save you from the Terrors of the dreadful God, or from the terrible stroke of his Hand, when it is lifted up to smite, or from the Arrows of the Almighty, when his Bow is bent, or from the glittering powerful Sword of his Strength, who is the mighty God of *Jacobs* life, the plain man that dwelt in his Tent, and as a Prince prevailed with the most High; who, if he put forth but his Finger, when his long-suffering, as it were, is come to an end, and then smite the life of your vanity. Alas, Wo, and Alas for you, you are but men that shall die, and come to Judgement before the Throne of Gods Lamb, slain since the Foundation of the World of the ungodly.

Wherefore I cry unto thee, O man, and unto you, O Rulers again, That you suffer the fear and dread of the living God to possesse and be set up even in your hearts, and by it see that you Repent, and bring forth Fruits meet for Repentance, lest you die in your sins. If so, then eternal Wo and Torment will be your Portion, with the Beast and false Prophet in the Lake that burns, where all Lyars, and false Accusers, and Swearers, and Drunkards, and all that forget God, shall be turned together with the fearful and unbelieving, Covetous, Idolaters, shall have their part in the same.

Wherefore *Friend*, and *Friends*, see you to it from henceforth,

Behold

Behold, I warn you freely, in the name of the Lord, as formerly, whether ye can believe me, or nay, (viz.) That Ye justifie not any thing in any case or controversie, between Brother and Brother, Neighbour and Neighbour, whether Poor or Rich, and not to have respect to Persons, to pervert sound Judgment, which the faithfull and true witnesse of God in your consciences condemns, or testifieth against: Or, on the contrary, that You in the least, or in any wise joyn not in Judgment with any false witnesse, Lyar, or Swearer, although they are or may be never so High, or Potent in the Earth; to turn aside the Needy from Equity, Mercy, and sound Judgment, or to condemn the Poor and Needy, the Innocent and Guiltlesse, that cannot swear, nor lye, nor respect Persons, but keeps in the Doctrine of Christ, in whose mouth was found no guile, and is a perfect Example to him in these things, neither can he give flattering Titles to any man, or secretly respect the person of any man, but speak the Truth from his very heart, though it may return to his own hurt: Such a one doth and will the God of Heaven and Earth justifie, (and plead, and not condemn) his cause from Generation to Generation, even for ever: although unreasonable men, through unmercifulnesse, prejudice, Enmity or false Judgment, may condemn the Generation of the Righteous, yet will not the Lord, who is my God, who judgeth righteously. And know thou, O man, and hearken ye Magistrates of this City, *Worcester*, and listen, O all ye Inhabitants within the bowells thereof: Behold, I have Freedome and also boldnesse, in the Eternall Truth of the Living God, where I dwell, to give forth these words of my Testimony. And, Know ye, that my Innocency is a true and living VVitnesse against the Man of Enmity, (and them that joyned with him) who so wickedly, a False VVitnesse, with many others are arisen up against me, and having not the fear of the true God before their eyes, have impudently forsworn themselves against me.

And, as concerning the matter, *John Winnington*, so wickedly and falsly hath sworn, who is known to be a disorderly ungodlike man; as, That I should say, concerning *CHARLES* the late, second King of *England*, as I passed along the Streets of the City, is wickedly false; and that I said not these words,

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it is true, and I am innocent: He that ſearcheth mine and every mans heart knoweth, I ſpeak Truth from my heart, that its even ſo, as I alſo declared in the preſence, and before the faces of you Rulers; and that I am as a babe of Yeſterdayes bringing forth, concerning this falſe Charge of the Envious man, with the Reſt, which alſo are as falſe as the former. And contrary to this behold I give forth my Teſtimony, And let the Inhabitants throughout the Land, and of the whole Earth know, That this is our ſure, ſound, ſteadfaſt, and eternall Principle, for which we have ſo deeply ſuffered on every hand hitherto, ſince we were a People, raiſed up by the Almighty Arm of the Lord, who is the Everlaſting Light, and Salvation of us, that Chriſt Jeſus is the true Light that lighteth every man that cometh into the World; and that a manifeſtation of this true, Holy, Spirituall, and Eternall Light, or Spirit of the Everlaſting God, who is Light, that a manifeſtation of it is given to every man, to profit withall, and that it is in every man that cometh into the world, and well ſhould it be with all men in whom it comes, or may come, to have its Right Noble, and honourable Authority, and Preheminence; otherwiſe it cannot go well with them.

And another, a Baptiſt ſo called, according to the Depoſition written, hath falſly ſworn, (although ſome of his fellowſhip owned him not in this matter) ſaying, **He rode about the ſtreets**, when as I had not paſſed through one Street, as afore expreſt, ſaying, **moſt of the Inhabitants of this City was in a worſe condition than Turks and Heathens, except they repented**: Now, as to theſe words, they do ſomewhat agree to the words of my Teſtimony, ſounded forth in the City. And again, *Winnington* falſly ſwore, as the other, (*Marke*) that he heard me ſay, **That this City would be as a Sodom and Gomorrah**, in words to this effect: This alſo is falſe. But, what if I had ſaid ſo? Was the crying ſinnes of *Sodom* and *Gomorrah*, that ſuffered the vengeance of Eternall Fire, greater? Let the Wiſe in heart conſider and judge, and let all be warned, as once and again, yea and many times, (within thy Cities and Towns, and chief Places of concourſe (*O England*) In ſingleneſs and uprightneſs of my heart, in obedience to the Lord of Heaven, with my precious life

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in my hand, which often, through the loving kindneſs of the Lord, I have received power to lay it down, and to take it again, according to the perfect Example of the Captain of my Salvation, and Elder Brother, to cry Repentance: I ſay it to the end, that all may be warned to bring forth fruits meet for Repentance unto life, as it becometh all that make mention of the Name of the Lord, which I alſo freely cryed within thy Gates (O City). And what is this Crime worthy of Bonds, or Impriſonments, within thy bowels, O Nation? How often has the Scripture been fulfilled within thy Borders, *Truth is fallen in the Streets, and Equity cannot enter, and Judgment is turned away backward, and he that departeth from evil, and reproveth Sin in the Gate, maketh himſelf a prey, and becomes a ſigne and a wonder to an evil gainſaying and adulterous Generation*: And the Lord ſaw it: yea, and hath ſeen it; and it diſpleaſed, and yet diſpleaſeth him, becauſe there is no judgment, as in the Ancient dayes; A Lamentation, Wo, and Alas for thee, O *England*.

O Shrewsbury! Lo thy crying Sins (together with the multitude and variety of thy Abominations) have reached Heaven, even up to the very Throne of God: and verily his Eternall Eye from above hath beheld, and looked down, and to his wounding hath long (and many a) time refrained himſelf, and ſent his Word of Life, in his Lambs, freely to warn and viſit thee, to Eternal Judgment and Salvation; Wherefore

Let the Wilde, Bruttiſh, Unſtable, Double-minded, Hard-hearted Inhabitants, within their Dark Habitations of Cruelty, and of thy ſtrong Holds, O SALLOP; O *Sodome*, Remember, and forget it not, if happily yet it may be for their good; Before your Day paſſe away over your heads, even as the Wind, which bloweth where it liſteth (and Lo the ſound you have heard) yet it obeyeth the Lord: But, Do Ye yet know, (O Ye Men, without a good and perfect underſtanding, whom my ſoul pittieth) from whence it cometh, or whether it goeth? Yet, Bleſſed are, and ſhall they be, that Read, and lay it to heart for good.

But to return to what I was ſpeaking of before, Know Ye, O Magiſtrates, and Inhabitants of this City, again, That the

Teſtimonies

Teſtimonies of the Swearers that riſe up againſt me are wickedly falſe, and therefore judged and condemned with the True, Eternal, and Spiritual Light, Chriſt in me, and not any other, but the ſame that lighteth every man that cometh into the World; and the True Living God who is Light knoweth, and behold I teſtifie again, that I had not, no not ſo much as an evil thought in my heart againſt any man, from the time I began to ſound forth my Meſſage, which the God of heaven put into my heart, to ſound freely forth (whether people can believe me or not) which, in obedience to the Lord I freely did declare, till I was violently pulled off the Beaſt I rode on, nay, nor then neither: But as to what theſe Wicked men have falſly ſworn againſt me, again I ſay, Lo, I am even as a Babe born as it were but yeſterday, and its my deſire in the truth and nakedneſſe of my heart, if haply they may find a place of Repentance unto Life, and that they, and all may be warned from henceforth not to do, act, or ſpeak contrary to the Light of Jeſus in their Conſciences; and that what theſe men have done againſt me may not then be laid to their charge, who ſimply have not known what they have done; for they have hated mē without cauſe, *Father forgive them that know not what they do*; and let them know, My Innocency ſtands juſtified, and not condemned, before the pure preſence and Throne of God, the Light, the Judg of all. Whether you, O men, can believe me, or not, its even ſo; though I am with, and among many Brethren, Sons and Daughters of the ſame Family, or Houſhold of Faith condemned of wicked, ungodlike, unreaſonable men, who are out of the Faith of Gods Elect, thats a Myſtery held in a pure conſcience, and reſpects no mans perſon without which Faith its impoſſible to pleaſe the Living God [illegible] thus it hath happened from Generation to Generation, they who were out of the Faith of Gods Elect, in the reſpect of perſons, giving and receiving honour, with flattering Titles, one to another, which is from beneath, earthly and ſenſual, and not that which is from above, True, Heavenly, Eternal, and Spiritual, alwayes ſince the begining hated, and perſecuted them that were born of the Spiritual Birth, from above; and ſo it is at this day. That which is born of the Fleſh is Fleſh, and from beneath, perſecutes, that Birth that is

born of the Spirit, which is Spiritual, Heavenly, and from above and not from beneath, or of the world that lyeth in wickednesse; and therefore do they hate us without a cause, even as they did Gods Lamb, who is our perfect and compleat Example, and Captain, even of our Salvation: So that we marvel not at the matter, to see or feel the Birth born of the Flesh, Death, and Hell, thats from beneath, persecute that of the Spirit of Life, from above.

And behold, it cometh to passe, That the true Witnesse in your Consciences, and also in many more in *Englands* Nation, (the Land of my Nativity, or Place where my first birth was begotten, and brought forth, and as a cloud consumed away, and dyed, yet behold I live) shall be awakened, and arise to justifie, and not condemn; and answer to the words of my Testimony, given forth, and declared now, and within thy Gates, O City *Worcester*, wherein I delivered forth the Message which the Lord of heaven had put into my heart, to give forth **A certain sound and warning** to thy Inhabitants, **O bloody City**, of the mighty, terrible, and Glorious Day of God come, and coming, even a Resurrection Day: and behold, its begun to dawn, and break forth in *England* first, and it's shining forth over all Nations, (*Blessed is the eye that beholds it.*) And this Day is and will be *a day* of Joy, *a day of* **peace**, *a day of* **Gladnesse of heart**, *and of* **Eternal Life** to all the upright in heart, that turneth from Ungodlinesse (the Darknesse:) But, on the contrary, it is *a Day*, and yet will be *a Day of* **Vengeance**, a Day of **Calamity** and **Distresse**, and **Perplexity**, a Day of **Woe**, and **Misery**, a Day of **Blacknesse** and **Darknesse**, and of **Astonishment** [illegible]; yea, a Day of **burning**, even in the bowells of such as reject the day of their visitation, who turn not from Ungodlinesse, and so bring not forth Fruits meet for Repentance, which I also freely cryed within thy Gates, O City: And this is the message of the Lord, in the Name of the Lord, and not in my own, to the Inhabitants of this City, as I declared, to be fulfilled in its season: And furthermore, this Day of the Lord, which is the Light of our Lord Jesus Christ, the true Light by whom the World was made, who lighteth every man that cometh into the world, (and is the way prepared before the face

of all People,) and the everlasting Light of the Lord Jesus Christ, as I declared, is breaking forth, and shining over all the Nations, and is to awaken the Witnesse of God in every mans Conscience; So that, according to its Testimony, in every man, even so shall every mans words, thoughts, and wayes, and Actions be tryed and judged, justified or condemned. Wherefore, as I said, and yet say, The Witnesse of God (which is the Light of Jesus, and not of the Natural man, carnal, or darkness) in every Conscience of the Inhabitants of this City, and of the Nations of the Earth is to, and may be awakened, and arise to judgment; and to guide people in the way of Peace, Love, and Unity with God, and one with another, and with the whole Creation, and to do unto all men (in this good old way the Light) as they would be done by, and to speak the Truth every man from his heart to his Neighbour: And verily, if people come not to be exercised in this good old way of Light, and Life, whatsoever they do and may profess, or be called in words, all their Religion is and may be vain, for this is the Law of the Prophets, according to the saying of Jesus, *Mathew* 7. and the Love that fulfills it, is the Light in the Heart, and the Light is of God, *and that which may be known of God is manifest in them, for God hath shewed it unto them*; and so the people shall all be taught of God, who is a Spirit, to worship him in it, who is Light, to walk in it, who is Love, to love God again, and one another; and not to kill, or devour, but to love neighbour as self, as saith the Holy Scripture.

And, Moreover the time is a at hand, and behold it cometh to passe, That it will be more tolerable for them called **Turks**, **Infidels**, and **Heathens**, then for many of the Inhabitants of this City, and of *Englands* professing and profane Inhabitants, whose life doth not shew it self like the *Apostles*; and let as many as desire to have a right and good Understanding, to discern the ground and cause of my Sufferings.

Together with many more of my Dear Friends in this City, and throughout the Nation, let Them with a meek Spirit, and in the fear of the Lord, deliberately (and not hastily) read this throughout, and suffer the True Witnesse to arise, to answer to the same Testimony from whence the words come; and know,

that according to, and after this manner, the words of my Testimony was declared in the 8th Month, the 20th day, without and within thy Gates, O City! And after that, Men that feared not God, did beat and also wickedly threatned often to take away my Life, as one called Captain *Thornbury* did, many times, with his sword drawn, directed and put towards my breast, and to thrust it into my Guts, as he threatned many and divers times, with wicked and desperate swearing, and cursing, not becoming a Souldier, or the Spirit of a man, *an Englishman*, to a naked man that neither spake nor thought evil against any one man, woman, or childes person, upon the face of the whole earth; He that searcheth my heart knoweth it even so. And while he, the said Captain *Thornbury* (so call'd) had caused my body to be hailed, dragged, and abused, and to be thrown from place to place in the Street of the City, breathing out his cruel, vile threatnings, together with bloody Oaths, and cursed Speakings which thereby strengthened the hands of many wilde, brutish and ungodlike men, women, and Children, whilest I was among them in the meekness, and strength of God, even as a Lamb, among a company of Ravenous, Wildebeasts, Bears, Lions, and devouring Wolves, bereaved of their whelps; and as they were after this manner drawing me before the Judgment-seat, some crying out, **Knock out his brains before he goes any further**, and many such like cruel threatnings and revilings, doing violence. A lamentation sounded in my heart for the Sober Inhabitants of this City: And, Lo, the Spirit of the Lord within me shewed me, how it was with *Jonah* and the *Ninivites*; how that they suffered him to deliver his Message, and to cry, when he

O ye Rulers, forget not, but remember the wickedness acted by them called Mountebanks, many dayes acting wickedness, within the City, notwithstanding they were warned by sundry of the servants of the Lord, in the 8th Month, 1660. who were hailed, beaten, and abused for the same. Furthermore, one of these called Mountebanks acting wickedness after their accustomed manner, folly, and madness, upon a stage, in the open street, of the City, with his face almost all black, with a Crown upon his head. And what is this, a honour, or dishonour to the King, O Ye Magistrates? But what has your sword been laid upon this Transgressor yet? And, Is not this, and Bull-baiting, together with the abuse of the poor Creatures of God, and such like madness, and Revellings, and Abominations. Are not these

he entred into the great City *Nineve*, a dayes journey: and behold, The Prophane Inhabitants of this City would not suffer me, with my precious life in my hand (which I had received power to lay it down, and to take it again) to obey the Lord of Heaven, hardly half an hour to cry against Sin, and to declare Glad-Tidings, and to warn them freely to Repentance, as before expreſt. And, Whileſt my minde was thus meditating in the Counſell of God, whileſt they were threatning and drawing this body in which I am before the Judgment Seat, the good Spirit of the Lord, the Holy God, in me, rather juſtified the men of *Nineve*, than the hard-hearted, blood-thirſty men of this City. And Lo, this Cry immediatly run through me, (*viz.*) **That the men of Nineve shall arise up in Judgment against this Generation.**

And Friend, and Friends, Know Ye again, That after this manner the words of my Teſtimony were ſounded forth through me, even as the good Spirit of the Lord, in my heart gave me utterance, to which my Soul is become ſubject (*Glory to the God of Truth*) and (Lo) I rather choſe to fear, and obey God, than man that ſhall dye, and to be condemned of the world that lyeth in wickedneſs, rather than to be condemned of the Lord by his Witneſſe, the Light of Everlaſting Life, of Righteouſneſſe revealed in me: Yet I am ſubject to every Ordinance of Man, for the Lords ſake, *Active* or *Paſſive*; (to be plain, thus) *Active*, in obedience to the Ordinances of Man, that are Juſt, Equal, or Equitable, Wholeſome, and Reaſonable, founded on, and according to the Righteous, Equall, Royal Law of God, which is ſo juſt; and alſo *Paſſive*, by ſuffering under the contrary, as a Teſtimony againſt it, and them that miniſters it forth, in its many and Various Appearances: And, This many Hundreds that fear and obey the God of Truth with me, (in the Strength of Jeſus, the Light that ſaves us from Sinnes) Do even for the Lords ſake,

things a great diſhonour to the God of Heaven, to the King, to you, and your City. O ye Rulers, in meekneſs Conſider, and hold forth your ſword, and let your eyes be open to ſee, where to lay it, leſt the Lord require it at your hands. Theſe are the words of God to Ye, through his Priſoner, D B.

And

And through thy Gates, and Streets, O CITY, the sound words of the Living Testimony of God, in this his mighty Day hath entred, and even into the Ears and Hearts also of many of thy Inhabitants, whether they love to retain or keep the wholsome Sayings, or not, or hear or forbear; yet, bear with me, and listen O Ye Inhabitants of this CITY, and hearken, O all ye Inhabitants of *ENGLAND*, and of the *NATIONS* afarr off, to whom this shall come, and give ear to the words of a True Friend, even to the whole Creation of God, and to the soul of every Man, of Male or Female, that lieth under the Bondage of Corruption, and groans for Deliverance, to be brought into the Glorious Liberty, which is the true Liberty, the same that was in the Beginning, the Dominion, and Perfect Freedome of the Sons of God. Let the Meek, Wise in heart answer me.

Worcester Prison, this 9th Month, the 12th Day, at even: and of the Year accounted, 1660.

D. B.

Here followeth a true Relation of several Persons, who heard what was declared by Daniel Baker, *the* 20th *of the* Moneth *called* October, (1660) *through part of this City, some of which heard him from the begining untill he was forced off the Beast that he did ride on; and their Testimonies are as followeth.*

Imprimis, FRances, the Wife of *John Rose* heard him declare from the beginning unto the end: And her Testimony is, *That he did warn the people to Repent, for Destruction and Misery was near at hand*, and such like sound Exhortations, but not any thing against the King, or any other Person,

Anne

Anne, the Wife of *John Winfield*, heard him speak, that *The Dreadfull Day, or a Terrible Day was near at hand*, or to this purpose; but not any thing that was hurtfull to any man person.

Henry Dyson, his Testimony is, that he spake to this purpose that, *A Gloomy and Dark Day was at hand, but a Day of Gladness to them that fear the Lord*; and exhorted people to repent.

William Till heard him speak to this purpose, that, *Woe is to the Wicked, or to such who love Sin, but unto them that deny Ungodliness, a Day of Peace*; with many other Godly Admonitions.

Robert Smith heard him say, that, *A Day of woe and Astonishment was at hand, but a day of Gladness and joy to the Upright in heart*: witness, *Elizabeth Smith*.

Richard Till said, that he heard him counsel the people, to *Repent, for the Kingdome of God was at hand*: but not any thing touching the Rulers of this Kingdome.

Philip Bearcroft and *Edborough* his Wife heard him exhort the Inhabitants *to be awakened, for the day of God was nigh*.

I *Robert Edwards* testifie, That the Man that declared in the Street, from the Cross to the Place where he was pulled off the Horse, I was an Eye-witness, an ear-witness of his riding, and of his behaviour, in his declaring, as I went from the Cross, near to him, within the hearing of him all the way. And he spake nothing touching the King nor of his Majesty, nor of Tyrant, nor Usurper, nor of the Nation, nor Nations, nor Government, nor Governours, *Rob. Edwards*.

Dorothy Martine, and *Margaret Drue*, they heard him say, *That the Light was a shining forth, and that it would shine forth more and more, and that the Day of the Lord was at hand: But nothing against the King, His Government, or any ones person.*

Thomas Garret's Testimony is this, that he heard him say, that, *Christ was a shining forth in the Nation*: and that, *he warned people to Repent*: and that, *the Day of Judgment was at hand, but nothing against the King, his Government, or any mans person.*

And

And divers others, who were Witnesses of what *D. B.* said, their Testimony may be produced, who heard him speak words to the same purport, who heard nothing spoken by him against the King, or Government, or the person of any one.

D. B.

THE END.

45135